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ABSTRACT

Two chapters from the "Handbook on Adult Education in the United States" which have special significance for university extension divisions and evening colleges are reprinted, with some changes and additions. The first gives an overview of institutional arrangements for adult education in colleges and universities, covering factors influencing growth, objectives, organizational structure and personnel, and clientele. In a section on program and methods, the growing concern for what is different about the teaching of adults and of undergraduates is discussed. Current problems include the peripheral aspect of adult education; increasing demands on faculties, space, and money; lack of endowment or government subsidy; and autonomy without accompanying integration into the university complex. The second chapter describes the major existing liberal adult education programs -- the most common model, in which the curriculum of the undergraduate college program is duplicated (as at Rutgers University College); the type of program which emphasizes intellectual skills rather than the understanding of knowledge and principles (Basic Program of Liberal Education for Adults, developed by the University of Chicago's University College); and programs which provide a liberating experience (agricultural extension). (EB)

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ADULT EDUCATION IN COLLEGES AND UNIVERSITIES

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LIBERAL ADULT EDUCATION

HARRY L. MILLER

CENTER for the STUDY OF LIBERAL EDUCATION FOR ADULTS

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ADULT EDUCATION IN COLLEGES AND UNIVERSITIES

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LIBERAL ADULT EDUCATION

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CENTER *for the* **STUDY OF LIBERAL EDUCATION FOR ADULTS**

THE CENTER *for the* **STUDY OF LIBERAL EDUCATION FOR ADULTS** was established as the result of a grant from the Fund for Adult Education to work with the universities providing liberal education for adults. The official purpose of the Center is to "provide aid and leadership to the forces that can develop the evening college and extension movement into a more effective instrument for the liberal education of adults." Communications may be addressed to the Director, 4819 Greenwood Avenue, Chicago 15, Illinois.

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INTRODUCTION

Two chapters in the most recent edition of the Handbook on Adult Education in the United States which have special significance for university extension divisions and evening colleges are being reprinted (in both cases, with some minor changes and additions) in this Notes and Essays. It is one measure of the growing influence of the Center for the Study of Liberal Education for Adults that the authors invited to contribute these chapters to the Handbook are the Director and Assistant Director of the Center.

Director A. A. Liveright gives us an overview of institutional arrangements for adult education in colleges and universities and summarizes what we now know about our clientele. The section covering recent developments affecting programs and methodology and the review of current problems and future directions should prove useful as a basis for staff discussions and the in-service training of professional personnel in extension and evening college divisions.

Assistant Director Harry Miller's chapter on "Liberal Adult Education" represents a most useful and constructive clarification of terms and program models currently in vogue. His schematic treatment of problems and issues in the area should help all of us to both think and write more clearly as we seek to make informed choices on the alternatives before us.

On behalf of the Board of Directors of the Center, I invite your careful study of these materials. If, as we believe, they provide grist for the mill of staff discussions on program trends and policies, please keep us informed of your own thinking on the problems and issues identified in these two chapters. In this way you can aid the Board and the Staff of the Center to define more usefully the functions and responsibilities which the Center should as-

sume in supporting our combined efforts to improve and extend the area of higher adult education.

December, 1959

Paul H. Sheats
Chairman of the Board of Directors

ADULT EDUCATION IN COLLEGES AND UNIVERSITIES

by

A. A. Liveright*

The past twenty years have been pioneering, exciting ones in the field of college and university adult education. The period has been characterized by growth: in the number of institutions active in higher adult education; in the quantity of students enrolled in college and university adult education; in the scope of programs and offerings; and especially in an increase of imaginative innovation. A growing number of persons especially concerned about adult education and trained for it have been attracted to the field; and a new type of student—one who is interested more in continuing higher education than in remedial training—is increasingly welcomed on the evening college campus and in various extension programs.

At the same time that college and university adult education has been characterized by growth, experimentation and increase in quality, it has also faced a number of serious difficulties. College and university adult educators are still beset by a feeling among institutions that adult education is a peripheral part of higher education; and while there are clarion calls for self-development, for continuing education and for education for public responsibility at the university level, basic institutional budgets fail to provide for such education.

This state of flux—active growth, countered by penetrating questions about the legitimacy of higher adult education and reluctance

*Roger DeCrow, Director of the CSLEA Clearinghouse has rendered invaluable service and assistance in preparation, editing and writing.

to finance it—makes for an absence of institutional arteriosclerosis; thus an air of exploration and vitality to the field.

This chapter of the Handbook will identify some factors responsible for the development of university and college adult education, will describe the scope of activity now carried on by the institutions of higher education, and will outline some crucial problems now confronting the total field of adult education. Since many aspects of college and university adult education are dealt with elsewhere in this Handbook, this chapter will look only briefly at areas such as methodology and not at all at special programs described in other sections. We may also omit reference to agricultural extension, integrally related to the Land Grant Colleges, for this is also dealt with in another chapter.

Background

The idea of university adult education is not a new one. It is rooted in the experience of European universities, and especially in extra-mural departments of British universities. In the United States, two great pace-making institutions have been the University of Wisconsin in state-wide extension.

William Rainey Harper, in his first pronouncements at the founding of the University of Chicago in 1892, asserted the importance of adult education to the University. The first class taught in the new university was an evening class, and the university opened its doors with a correspondence study department in operation.

In the field of university extension, the "Wisconsin Idea" early set a bold and vigorous philosophy. Architect and innovator in the pioneering days of extension at the University of Wisconsin was Charles Van Hise, who said:

> "The broadest ideal of service demands that the University, as the best-fitted instrument, shall take up the problems of carrying out knowledge to the people. . . . It is apparent that this work is one of enormous magnitude and not inferior in importance or in opportunity to the functions of the university earlier recognized—those of instruction and research.
>
> The crux of the matter is that it is our aim to take out the

> knowledge, whether the people ask for it or not. It strikes me that in education we ought at least to be as careful as are the brewing interests in the state, and therefore we are not going to wait for the people to come to us, we are going to take our goods to them. We are going out to the people."[1]

A host of other colleges and universities, either in basic policy statements or in more recent statements by administrative officers, emphasize the responsibility of the college and university for continuing education—that is, programs for extending the knowledge and learning of the campus to the members of the community regardless of age.

This feeling of responsibility on the part of institutions of higher education resulted in . . . 30 to 50 million people utilizing one or more university extension or evening college services and approximately 2 million taking part in organized and continuing adult university instructional programs in 1951-52.[2] In addition, it is estimated that some 300,000 are enrolled in adult education programs of junior colleges. The majority of these adults were involved in programs run either by urban evening colleges or by extension divisions of various state universities. A few, however, were enrolled in programs offered by several hundred small liberal arts colleges reporting some kind of adult education courses. In addition, and not necessarily included in the above figures, there are many adults who participate in continuing specialized and professional classes frequently offered through professional schools.

Factors Influencing Growth

A variety of forces since 1940 have influenced dramatic growth in all adult education activities in the United States. Eight factors appear to be responsible for this growth; of these the first seven apply to the growth of the entire field, whereas the eighth pertains

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1. Charles Van Hise, "The University Extension Function in the Modern University," National University Extension Association Proceedings, 1915, pp. 7-24.

2. John R. Morton, University Extension in the United States, University of Alabama Press, Birmingham, 1953.

primarily to college and university adult education. These factors are:

1. The growth in total population and in life-expectancy, which accounts for a vastly increasing number of adults who constitute a market for adult educational programs.

2. Continuing developments in industrialization, mechanization and automation provide for more leisure time, thus making it possible for more adults to enroll in adult education programs.

3. A continuing improvement in the standard of living and in the real incomes of all workers, which make it possible for adults to pay for programs in adult education.

4. The impact of World War II and the Korean War in terms of: bringing more adults to college campuses (for engineering, science, management and technical programs financed by the Government) and thus instilling the importance of continuing education for the students, and making colleges aware of the opportunities; proving to college faculties the challenge involved in teaching highly motivated adults—such as the veterans; emphasizing the need for different kinds of education about international and world affairs.

5. A major movement of our population from farm to city, with accompanying needs for new kinds of adult education concerned with urban renewal and redevelopment, and with needs for new kinds of remedial education.

6. Large scale proliferation of the mass-media with consequent possibilities for bringing enlarged and more imaginative educational programs into the homes and living rooms of adults.

7. Vast increase in the number of voluntary organizations and in the educational programs carried on by them, thus involving in adult education hundreds of adults who might never register for a formal program.

The eighth factor, in reality a dual one, is first that more and more people in the United States are accepting the need for a college education as part of their standard equipment for a job and for life and that, therefore, there has been a staggering increase in the number of adults who now hold college degrees. (216,521 degrees were conferred in 1940 as compared with 440,304 in 1958.)

Since it is fairly well determined that college graduates are the persons in our population most interested in furthering their education and therefore constitute the large majority of persons registered in higher adult education, the result has been increasing enrollments

in informal, non-credit liberal education programs offered by many colleges and universities.

Objectives

Whereas in the past almost total emphasis was placed by evening colleges on vocational or remedial education (including offerings which permitted persons unable to attend day classes to work toward a degree or certificate during late afternoons and evenings) and by extension divisions on extending regular campus offerings to persons in rural areas, more emphasis is now on the broad idea of continuing education. New objectives appear to be to help adults continue education already begun as an undergraduate rather than to permit adults to make up for college work they did not complete when they were young.

It would, however, be unfair to suggest that most colleges and universities have abandoned assistance to adults who wish to complete interrupted college training, or that universities have shifted from vocational to personal goals. It is probably more fair to suggest that a large number of these institutions now have two-fold goals: 1) those relating to college education and vocational training; 2) those relating to life-long learning, continuing education for personal development, self-fulfillment and public responsibility.

Some indications of the broadening goals which challenge college and university adult education are provided by the following remarks:

> Dean Paul McGhee in an address at Michigan State University-Oakland in 1959: ". . . questions in education now trumpeted through the land as of utmost importance will fade away in a very few years in the face of an inexorable pattern of living which requires an education more embracing than any yet known, for more people than ever before and from cradle to grave."
>
> Dean John Diekhoff of Cleveland College, Western Reserve University had this to say in The Alumni University: "University programs of education for adults are often described as a second chance for adults to get the education and the degree they did not get in their youth. For these people it is really a first chance, and to provide it is one of the three most important functions of the evening college. But for the adult college grad-

uate, the evening college of an urban university can provide a first, second, third, fourth, or nth chance to keep alive or to revive the spirit of inquiry so often characterstic of youth and too often lost with youth. It is the second chance for the university to help him do it, and it is the first chance for both of them to explore together as it should be done things that are beyond the interest or beyond the grasp of youth—things far less remote than full appreciation of De Senectute. It is because the adult's mind has changed its shape since he was an undergraduate—look in the mirror at your wasitline—that he needs a specially designed education."

A recent statement by the President's Science Advisory Committee, (chaired by Dr. James R. Killian, Jr.) entitled "Education for the Age of Science": "No one in the United States denies that we should have a first class system of formal education. But not everyone realizes that the strength and happiness, even the survival of our democratic society will be determined primarily by the excellence and the appropriateness of our educational patterns. Nor is everyone aware that learning, though it begins during the school years, is a life-long venture: that education is a part of life, not merely a preparation for it."

In a similar vein, C. Scott Fletcher, President of the Fund for Adult Education, in his publication, The Great Awakening: "The primary goal of education in a free society is to prepare people to make wise decisions. There are, to be sure, other goals to be achieved to enable this to happen. But ultimately, the goal is education in action—namely knowledge and thought translated into wise decisions.

"The education that fosters the ability to make wise decisions should be as long as life itself and should take place in many situations."

And finally, John Gardner in his "Introduction" to the 1958 Report of the Carnegie Corporation, on the aims of education: "What we need first of all is a conception of individual development which far transcends any popularly held idea of education. Education in the formal sense is only a part of the society's larger task of abetting the individual's intellectual, emotional and moral growth. Learning for learning's sake isn't enough.... What we must reach for is a conception of perpetual self-discovery, perpetual reshaping to realize one's goals, to realize one's best self, to be the person one could be."

Despite these indications of this challenging role of higher adult education in modern society, there exists at the present no carefully conceived and generally accepted statement describing the university's role in the continuing education of adults. Lacking such a statement or some general agreement on objectives, institutional ob-

jectives vary widely as they reflect the background and attitudes of administrative officers; the power of the adult education director; his own image of what goals should be; the immediate demands of local audiences; and the influence of one or more of the powerful campus departments.

A number of evening colleges and extension divisions are now re-examining objectives[3] in an attempt to make a timely statement about the function of higher adult education. A review of preliminary re-statements of objectives by the Universities of California, Wisconsin, Chicago, Syracuse, Boston and others suggests that these will be prominent among the emerging objectives of institutions:

Intellectual and aesthetic development of the individual adult.

Dissemination of newly discovered knowledge resulting from research activities within the university.

Utilization of university resources to facilitate citizen discussion and decision making in public problems.

Leadership training, program planning and educational aid to voluntary organizations.

Education about increasing problems of urbanization.

Dissemination of knowledge and information about crucial issues in the fields of local, national and world affairs.

Stimulating of adults' desire to continue their education on their own.

Upgrading of scientific and technical personnel to meet the country's growing need for professional manpower.

Professional preparation of adult educators, especially for teachers of adults in public schools.

Organizational Structure and Personnel

Thanks to an intensive study of evening colleges and extension divisions recently completed by James Carey,[4] we have a fairly com-

3. According to a study recently completed by the CSLEA under a grant from the Fund for Adult Education (by James T. Carey, the study is in preparation for publication), only 37% of the evening colleges, 30% of the extension divisions, and 16% of the small liberal arts colleges studied report that a set of formalized objectives exist for the adult education program.

4. Ibid.

plete, accurate account of organizational structure and personnel in these two types of institutions. Unfortunately, similar data are lacking for small liberal arts colleges and for junior or community colleges.

The Associations and Institutions

There are two important associations operating in the field of college and university adult education, and they do much to raise sights, improve standards, and provide for effective communication within the field.

The first and oldest of these is the National University Extension Association (NUEA), which was organized in 1915. Membership in NUEA is restricted to colleges and universities in the United States which direct a variety of extension operations both on campus and away from it. Most institutions belonging to NUEA are the large state universities; in 1959 there were 79 institutional members.

The second and younger, the Association of University Evening Colleges (AUEC), includes in its membership almost all urban colleges and universities in the United States (and several in Canada) which offer evening college programs for adults.[5] The AUEC was organized in 1939, and now has a membership of 125 institutions, as compared to 88 members in 1951.

Eliminating duplications in membership in AUEC and NUEA, we find that there were 173 colleges and universities carrying on recognized evening college or extension activities in 1959; in addition, a study conducted in 1953 by James Crimi[6] suggests that another 200 small liberal arts colleges have some kind of education for adults, bringing the total to 373, a figure which does not include junior and community college programs enrolling nearly 300,000 students in offerings designated as adult education.

5. One notable exception is the New School for Social Research in New York City, which is not a member.

6. James E. Crimi, Adult Education in the Liberal Arts Colleges, Chicago, Center for the Study of Liberal Education for Adults, 1957.

The age of operations varies considerably: most extension divisions (slightly over 52%) were established prior to 1929; well over two-thirds of the separately organized evening colleges were started after that date, with about one-third of all evening colleges started between 1947 and 1959. All of the small liberal arts colleges who indicate that they have a special adult education division report that these were started after 1929, and that most did not develop before 1947. The major up-surge in the development of evening colleges came immediately after World War II, but the growth in small liberal arts colleges would still seem to be underway.

Pattern of Growth

James Carey, in the study already mentioned,[7] identified a definite pattern of growth or life-cycle, as he called it, in evening colleges and extension departments. According to Carey, there are four stages of growth: first, departmental domination, when adult education is primarily the activity of campus departments with no independent unit for adult education established; second, autonomous development, when an identifiable or separate unit exists and major emphasis is placed on differentiating this unit from regular campus operations; third, integration, when the adult education unit comes to be accepted as an equal member of the university family; and fourth, assimilation, when the adult education division and activities, although still separate, come to be considered as integral and important parts of the university.

This pattern of growth does not, of course, take place in every institution, for one stage may be completely by-passed, or an institution may never move beyond the first or second. It is important to emphasize that there is no ideal stage, and that different ones may be appropriate for different institutions; but in general it seems that adult education programs exhibiting the greatest degree of imagination, innovation and experimentation are those in the third and fourth stages of growth. Those divisions in the second, autonomous, stage appear to be most expendable and insecure.

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7. See footnote 3, p. 7.

Autonomy, Control and Size

Viewing the pattern of growth in various kinds of institutions, we observe that almost one-fourth (23.3%) of the evening divisions are not separately organized (that is, they were not considered a separate department and had no special dean or director in charge); almost one-half of the small liberal arts colleges (48.2%) are not autonomous. But ninety-five percent of extension divisions have a separate autonomous organization, a fact to be understood in light of the relative age of these different kinds of institutions.

One finds a similar situation applying to the size of staff and operations. Evening college organization is usually smaller and less complicated than that of extension divisions; a typical evening college usually numbers one or two staff members, with no more than 10% of these institutions using more than five. About 60% of extension divisions, on the other hand, employ at least five staff members, and many of these organizations are vast and complex. In very few cases is an evening college staff divided into departments operating different kinds of activities and having different kinds of responsibilities, but in extension this is the usual pattern. As far as the small liberal arts colleges are concerned, an adult education program is largely the part-time responsibility of a regular faculty member; where a special department exists, it is usually a one-man operation.

There are also differences in backgrounds of evening college and extension deans: fifty-eight per cent of the chief administrative officers of extension divisions, and only twenty-seven per cent of evening college directors, have degrees in education. Extension deans and directors have a much longer tenure than evening college directors, who typically stay on the job for five years or less.

Faculty Provisions and Relationships

Procurement and compensation of faculty varies widely. Evening colleges, in general, hold to a 50-50 balance between faculty recruited from campus and those recruited from the community, while extension divisions secure considerably more than fifty percent of their faculty from campus. Liberal arts colleges tend like-

wise to draw the majority of their faculty from regular campus departments.

Five different faculty systems are used by evening deans and extension administrators in staffing their programs:

1. 27.8% Use of faculty from day-time or residence department at the discretion of the departmental chairman or dean.
2. 14.4% Use of extra compensation faculty for over-load teaching. Responsibility for hiring and firing in the hands of the adult dean or director.
3. 11.9% Joint appointment system with specific load apportioned between the adult division and regular departments. Decision on hiring and firing shared jointly.
4. 1% Full-time adult faculty.
5. 42.8% Other or mixed systems, not included in the above choices.

According to Carey, there appears to be a definite relationship between the attitudes of deans and directors toward faculty arrangements and the institution's stage in the pattern of growth. Those departments at the discretion of the departmental chairmen; those in the second mix this faculty arrangement with heavy use of extra-compensation faculty; institutions in the third or integrated stage tend to combine extra-compensation and joint-appointments; those very few in fourth stage combine full-time adult education faculty with joint-appointment and extra-compensation faculty.

As far as relations with the regular on-campus faculty are concerned, we find 68.7% of extension divisions reporting that they have a regular faculty advisory committee, compared to 52.2% of evening colleges with such a committee; only 35% of the small liberal arts colleges have any kind of faculty committee responsible for adult education activities. Generally, those schools with no separate faculty advisors are the more recent arrivals to university adult education.

An increasing number of deans of evening college and extension division have become concerned with training faculty to a greater understanding of differences between the adult and the undergraduate teaching situations. Although planned programs of faculty de-

velopment exist in only a minority of institutions, their variety and imaginativeness indicate growing activity in this area. Several universities (including the Universities of Syracuse and Oklahoma) have arranged either annual or continuing seminars during which campus faculty teaching in adult education programs discuss and plan these programs. Some universities (including University College, University of Chicago) provide new faculty members teaching adults with packets of relevant literature; others (including Northeastern University and the Universities of Cincinnati and Washington) provide for student ratings of professors; and in at least one case, a university supplies a teacher-counselor to work with new teaching personnel.

Financing

University adult education has become a big financial enterprise. Roughly 48% of the AUEC institutions operate on budgets exceeding $100,000; 81% of the NUEA institutions habe budgets exceeding this figure. Forty per cent of the NUEA state extension services have budgets exceeding half a million dollars, and a number are multi-million dollar operations.

In general, extension divisions and evening colleges are required to pay their own way or at least to break even. In some less well endowed institutions, adult education, in fact, acts as a money-making operation for the university as a whole. Frequently a subsisized campus course when transferred to the extension division or evening college is made to pay its own way even though it bears the same title, the same content and the same instructor.

There are some exceptions to this usual attitude. Since extension division courses are looked upon as "service" programs to the state at large, there is usually some state subsidy for extension activities, a subsidy varying from 5% in some states to about 50% in others. Where, however, some subsidy is available, state aid to extension is likely to be very small as compared with aid to other units of the university. Thus, in one of the better state universities, day colleges are expected to make 20% of their budget, and receive

80% subsidy from the state; the situation is exactly reversed in the extension division, where state aid amounts to 20% and income from fees is expected to cover the remaining 80%.

The policy of "pay-as-you-go" is modified in some evening colleges and extension departments by charges to adult education activities. The manner in which "overhead" is charged varies enormously: in one or two evening colleges, no charge is made for class-room space, administration or other general "overhead" items, but in other institutions a large and onerous "overhead" burden is assigned to adult education operations.

If we look at money available for "risk-capital" (money which can be expended for experimental programs and projects) 74.5% of state extension divisions report such money available, 66.6% of the municipal evening colleges have such funds; and only 55.2% of private institutions report any risk capital.

The pressure to make money or to break even unquestionably has a deleterious effect on adult education in general and on informal and liberal education programs in particular. First, with very limited experimental funds, the tendency is merely to incorporate courses from the day departments although these may often not be suited to the adult clientele. Second, the pressure to make money leads to an emphasis on those courses certain to have a large enrollment—thus inevitably de-emphasizing non-credit and liberal education programs.

This attitude toward financing derives both from the marginal status of an adult education function in the university spectrum and from the conviction that employed adults can and should pay their own way. It is possible that this attitude will change as the adult division matures and gains recognition as a legitimate university function deserving subsidy from the parent institution. Also, present active moves to secure support for a federal extension bill providing funds for adult education in state universities will eventually result in greater financial security.

Facilities

More and more evening colleges are creating on-campus facilities more flexible and therefore suitable for adults than are the usual undergraduate class-rooms.

There has also been a remarkable increase in the development and use of residential centers for adult education. According to a recent study of continuation centers published by the University of Washington in 1958,[8] sixteen universities owned and operated some kind of residential center either on the campus or at a sylvan spot nearby. Of these institutions, Michigan State University operates two centers, and Syracuse University runs three. Only six such facilities were initially planned as residential adult centers; most of the others resulted from an unused building or an estate left to the university which was converted for this purpose.

This development of residential centers (encouraged and directly assisted by grants to five universities from the Kellogg Foundation) emphasizes the idea that adults can more effectively concentrate on education if they are away from their customary surroundings. Nor is the idea of residential education limited to the large universities, for an increasing number of small liberal arts colleges—eager to make maximum use of their facilities and to enlarge their offerings to adults—are offering summer programs in their dormitories for business men, secretaries and other groups of adults. It seems most likely that this outcropping of residential adult education may be a forerunner of largely expanded residential programs in the future.

Clientele

In 1959 most people attending adult programs in institutions of higher education were primarily vocationally oriented. In the urban evening colleges the largest number ranges in age from 20 to

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8. University of Washington Division of Adult Education and Extension Services. A Survey of Existing and Planned Continuation Centers of Member Institutions of the National University Extension Association, 1958.

35 and represents men and women who are continuing interrupted education. Hundreds of thousands of these young men and women are attending evening colleges and extension classes for special programs in business, industry or engineering, or to complete the Bachelor's degree essential for promotion in business and industry.

Second only to this group are the many teachers taking courses to qualify for promotion, or to complete state-required certificates. But John Dyer, in Ivory Towers in the Market Place, makes the point that there is no typical student: "Perhaps the first characteristic of the evening college is heterogeneity. One finds here many students who already have college degrees and others who have only finished high school. The age range is from eighteen to sixty-five or seventy, with the median age being thirty plus. One-third is under twenty-five; 10 per cent over forty-five."[9]

Dyer emphasizes the variety of motivation among these students, but suggests that there are two major ones: one growing from "life space" areas (the non-academic motivation) and the other from "life chance" areas (rational, economic motivations).

John R. Morton, in his study of university extension services, has identified the extension student as one who attends extension classes, resident centers, or one who uses correspondence techniques, conferences or extension library services. He observes that men constitute a slight majority, with the educational status of all students "considerably above the average for the nation as a whole. Only 5 per cent of the users of university extension service had failed to complete high school, with 37 per cent completing undergraduate college work and more than 10 per cent being engaged in graduate study."[10] Morton further reports that more than three-fourths of participants in extension activities hold full time jobs. The age of the extension student is near that of the evening college enrollee, with the median age being 34 years, although the older stu-

9. John Dyer, Ivory Towers in the Market Place, Indianapolis: Bobbs-Merrill, 1956, p. 7.

10. John R. Morton, University Extension in the United States, University of Alabama Press, Birmingham, 1953, p. 89.

dent (median age, 35) is more likely to be enrolled in conference and institute programs while the younger student (25 year median) registered in the correspondence program. Morton reports that one out of three students is a professional educator; the second largest group is composed of workers in business and industry.

Although no comparable data are available we know that many thousands of doctors, lawyers, engineers, teachers and other professional persons return every year to college campuses for refresher or advanced training. And even though very many of these are not registered in evening college or extension divisions, they represent a sizeable number of people who count upon colleges and universities as sources of continuing education. As far as junior college adult clientele are concerned, we have no representative figures, but it appears that these people tend to be younger and more directly interested in technical and recreational programs.

As a result of special programs and recruiting efforts it seems likely that during the next ten or twenty years these institutions will attract an increasing number of older persons interested in continuing their education; professional groups desiring to keep in touch with recent scientific and technical changes; specialists wishing a broader general education; women stimulated to continue the education they abandoned for careers as housewives; college graduates wishing to continue or renew intellectual interests.

Program and Methods

On the surface, the major methodological change since 1945 has been the more frequent use of discussion and group techniques and the substitution of these methods for more traditional lecture formats.

Beneath the surface (and not unrelated to the change noted above) the most important trend in methods of higher adult education has been the concern about what, if anything, is different about the teaching of adults and of undergraduates. A new body of literature and some tentative steps toward research about the teaching of adults are gradually emerging, as administrators and faculty mem-

bers concerned with adult teaching look at the differences between adults and undergraduates and try to determine what implications these differences have for their teaching methods.

The implications of differing characteristics of adults, as remarked in some of Havighurst's writings[11] and by James Whipple in his Especially for Adults,[12] are just beginning to be examined. Only a few colleges and universities are looking at their teaching methods in the light of adults' special motivations and experiences. But more and more universities which are developing faculty training programs are concentrating them around problems of special methods for adults.

The question of what constitutes a good teacher of adults and who is best equipped to teach adults is still a moot question, but some research is beginning in this area. That there are some differences in teaching adults and undergraduates cannot be denied; whether a teacher required to teach adults must be different from the teacher who works with undergraduates has not been reliably determined. Preliminary study suggests, however, that an outstanding teacher of undergraduates will also be an excellent teacher of adults, for both cases require sensitivity to the learning situation and to the needs of students, so that any good teacher is likely to recognize changes of pace and method required for teaching adults.

Another important trend which may within a decade have a real impact on method is interest in defining objectives for adult programs, along with concurrent development of instruments to measure the achievement of such objectives.[13]

Once we have workable instruments and it is possible to evaluate results, institutions can in fact compare the efficacy of differ-

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11. Robert J. Havighurst and Betty Orr, Adult Education and Adult Needs. Chicago: Center for the Study of Liberal Education for Adults, 1956.

12. James B. Whipple, Especially for Adults. Chicago: Center for the Study of Liberal Education for Adults, 1957.

13. Center for the Study of Liberal Education for Adults, Conference Report, "Evaluation of Liberal Adult Education," September, 1958, Chicago.

ent methods for achieving the same objectives. Cleveland College and Syracuse University have already launched some research to determine the relative effectiveness of residential and "spaced-learning" programs for achieving similar objectives with similar kinds of groups. It seems likely that the interest in this problem will soon provide valuable data.

Looking at the field as a whole, we find that the evening college still depends primarily on the classroom lecture for credit courses, and on the discussion method for informal, non-credit programs. However, audio-visuals are used frequently, with several evening colleges involved in television (especially Washington University in St. Louis) on a pioneering and experimental basis.

Extension divisions—as a result of the need to take educational programs to widely scattered areas—actively and widely use a greater variety of methods. In addition to regular extension classes offered primarily through lecture and discussion, extension divisions continue correspondence programs and, in a few cases, experiment with the technique. Important among these experiments is the combination of correspondence study with televised programs: lessons are given over television with papers submitted by students through correspondence. Some correspondence study programs combine group techniques and traditional correspondence methods; these, called "group" or "directed" correspondence study, encourage people to take a course together and then to submit one paper which represents discussion and conclusions of the group. The instructor of the course, from the campus, meets occasionally with the group, to answer questions and to lead discussion.

Conferences and institutes have increased markedly since 1945. According to the best available figures in 1958, extension divisions offered 1,000 conferences and institutes of 3 days or of longer duration, as well as numerous shorter meetings—and this figure is undoubtedly conservative. Although a variety of methods are used within these formats, almost all bring a group of adults (usually persons involved in the same profession or association, or with similar occupational interests) to the campus or to a residential center where

they live together for a period of from one day to several weeks. Whereas in the past many extension divisions acted either as innkeepers or as middle-men between the group desiring the conference and faculty members, extension now assumes a much more active educational and planning role—many universities refuse to accept conferences or institutes for which they may not help to plan the educational content.

Extension divisions are similarly more active in the field of community development. Theoretically, this field is concerned with bringing to bear the resources of appropriate campus departments and faculty members on the problems of a particular community. The community development department, ordinarily a part of extension, makes contacts with the community, helps with a community survey and, when problems have been identified, asks appropriate campus experts to work with the community in solving its problems.

A number of extension divisions also continue to provide field library service, whereby packets of material are sent on request to residents of the state. A large proportion of the material in package-library service is now sent to teachers.

Programs in liberal education—aimed at developing man as a man rather than man as a worker, and directed toward his fulfillment as an individual and citizen—have increased materially during the past twenty years. In 1951, the AUEC, knowing of the Fund for Adult Education's interest in higher liberal education, asked for funds to implement the activities of its Committee on Liberal Education. At the same time, the NUEA evidenced interest in experimental programs in liberal education for adults. In response to the AUEC's request, the Center for the Study of Liberal Education for Adults was established and has been working closely with the AUEC since 1951, with the NUEA since 1956, and more recently in a consultative capacity with the Association of American Colleges and the Association of Colleges and Secondary Schools (representing the Negro Colleges in the South). Through publications, research activities, field visits, a national clearinghouse in the field of liberal education for adults and through a number of small

grants, the Center has cooperated with scores of colleges and universities to stimulate new ideas in programming and in faculty development, and generally to improve the climate supporting liberal adult education. Because of the increasing audience for liberal education programs, and the existence of an organization concentrating attention on this aspect of adult education, institutions are now involved in informal seminars, institutes, study-discussion and lecture-discussion programs devoted to liberal education. In addition, a few institutions have begun to experiment with special degrees for adults, degrees which emphasize broad generalized education rather than specialized professional training.[14]

Current Problems—Future Directions

The state of flux in the field of university and college adult education during the recent past is still its most pervasive characteristic and is likely to remain so for the coming decade. A number of pressing problems confront those dedicated to the field of higher adult education, but within each of them are also seeds which, if properly nurtured, can make for a far more vital program than has ever existed in the past. It seems advisable, therefore, to examine a few of the most serious problems and at the same time to remark those procedures underway, no matter how hesitantly, to solve them.

The first and most widespread problem is the fact that adult education is still considered a peripheral and possibly expendable aspect of the university or college program.

To offset this attitude, which is evidenced by many administrations and faculties, some evening college and extension divisions are now making self-surveys and holding meetings with administration and faculty in an effort to re-examine the program and objectives of the adult education arm of the university. It seems likely that this self-examination and review will continue.

A second problem, and one which may become more serious

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14. New York University, University of Pittsburgh, Syracuse University, Brooklyn College, University of Oklahoma.

during the next five years, results from increasing demands on faculties, space and money as daytime enrollments rise. Evening colleges, then, have greater difficulties in attracting top campus faculty, in securing adequate space for classes, and in sharing in the college budget.

Therefore, adult education administrators are: trying to achieve joint appointments of faculty who will teach both adults and youth; asking many qualified persons in the community to teach evening classes; eliminating courses which are not university-level and might better be taught by secondary schools; improving the quality of their offerings. In addition, confronted by pressures for space, some institutions have secured from private individuals and from foundations funds they use to erect buildings specifically designed for the education of adults.

A third problem, which both underscores the existing administrative and faculty attitudes toward adult education and also hampers expansion, is the lack of endowment or government subsidy for adult education. Whereas the Agricultural Extension Service can count on major subsidization from the federal and state governments, and whereas undergraduate and graduate courses can rely on regular endowment money, evening college and extension operations must to a large extent pay their own way, a necessity we remarked earlier in this chapter.

This problem is a most difficult one, because securing either endowment money or the kind of government support which agricultural extension enjoys requires a change in the image of continuing general education. However, the NUEA and the Extension Council of the Land Grant Association are working closely with several federal legislative committees to secure passage of a general extension bill. And at the institutional level, more top administrative officers have become aware of the public relations, community, and alumni importance of higher adult education, which encourages them to upgrade it in the institutional hierarchy.

Other financial aid has come from the foundations. The Fund

for Adult Education has been of enormous help since its organization in 1951, especially in helping universities to launch study-discussion programs and others of liberal education nature; almost all of the institutions which report any sizeable activity in the field of liberal education for adults have been involved in one or more of the study-discussion activities. But at the present, other foundations might profitably be encouraged to support university adult education; moves are being made to interest them in special programs and projects.

A fourth problem, and one related to growth-patterns of the evening college and extension organization, is that many have considerable autonomy without achieving an accompanying integration into the university complex. Therefore, both administrative officers and faculty members look upon the adult education activities as separate and distinct, and in time of pressure or financial crisis to be easily dispensed with.

Some people in the field believe that the solution to this problem lies in the adult education operation's building up its own constituency and power base, rather than attempting closer integration with the university; and this may well be the answer for a few very secure and profitable operations. By and large, however, other action appears to be more widely effective, as where special faculty advisory committees, Boards of Visitors, special faculty-extension planning groups are set up to increase the communication and integration between adult education and other university concerns.

A fifth problem relates to the fact that some adult courses are not clearly appropriate for a college or university; there has been insufficient examination of what constitutes "university-level".

A difficulty involved here is that many of the academically less impeccable courses nonetheless cost very little and bring assured income, an attractive situation for the pay-as-you-go evening operation. However, present offerings are being more carefully scrutinized, faculty committees are assisting in weeding out inappropriate programs, administrators are meeting with other adult education

organizations on city and state-wide bases in an effort to determine which institution should carry on what kind of adult education program.

The sixth and seventh problems are so closely related that we must examine them together: first, there is no clear-cut statement of goals and directions for higher adult education developed by the field itself; and second, the public has no clear-cut image of what adult education can offer to their personal and social welfare.

Some tentative solutions have been tried: conferences concerning themselves with the future role of college and university adult education; meetings to discuss the philosophy of adult education;[15] individual institutions, through the self-studies previously mentioned, and through faculty and administrative seminars are re-examining the role of higher adult education.[16] Several attempts have been made to set up a national commission on adult education, and the recent President's Commission on Education Beyond the High Schools has asked a committee to study the function and role of adult education.

Although these stirrings have not yet demanded a statement of goals and directions of higher adult education, such a statement is clearly indicated. Once it has been drafted, we can concentrate upon our public image, one which underscores the vital educational potentialities existing in the field of college and university adult education.

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15. Robertson Sillars, Seeking Common Ground in Adult Education, "A Report of a Conference on the Philosophy of Adult Education," AEA, Chicago, 1958.

16. New Directions for Adult Education, Syracuse University Press, Syracuse, 1959.

LIBERAL ADULT EDUCATION

by

Harry L. Miller

There is probably no area in adult education about which there is so much vagueness, ambiguity and controversy as the liberal arts. In part this reflects a confusion about liberal education in its original home, the liberal arts college. But in a more important sense, adult education has shaped itself historically to relatively well-defined tasks, based on some pressing need in the society. The proudest boast of the adult educator, once he became aware of himself as such, was that he built his program on the needs of the individual, or the needs of the community. The United States during the first half of the twentieth century was deep in the historical task of metamorphosis: from a rural to an urban society, from an agricultural to a giant industrial economy, from isolation to the source of world power. Inevitably, to ask a people deeply involved in such changes to define their own educational needs can result in only one general answer; training in new skills to meet the demands of a rapidly changing economy, to meet the new social demands and deal with the strains imposed by a new social order.

The fifteen years since the end of World War II have seen the rise of a concern for another mission for adult education, a concern which at this writing is far from being assimilated into the general movement. The causes for the shift are easy to cite but difficult to rank: the enormous increase in leisure, the spread of middle-class habits and values, the absence of major war or depression, the increasing professionalization of the field of adult education and the greater sophistication of the questions adult educators ask each other, a reaction among the adult population to the styles of life of the new consumption economy they themselves created, and perhaps even the feelings of helplessness

about being able to do anything effective about the decisions of enormous social significance and a consequent turning of attention to the individual. Perhaps, more simply, we are as a total culture turning away at last from the image of work as the cultural ideal to an acceptance of play and to the cultivation of the individual not for the purpose of productive work but for his own sake.

The principle of Occam's Razor suggests that the shift in emphasis from work to play relates most significantly to the new attention to liberal education, because whatever their differences, all advocates of liberal education appear to agree on one postulate: it is education directed primarily not at getting something done through the individual, but at doing something to him. Herberg states the position clearly: "Liberal education I would define as education held to be worthwhile on its own account, education designed primarily not to further an extrinsic end . . . but to bring about results somehow terminating in and intrinsic to the one being educated, the kind of education that (roughly and inaccurately put) aims to make one not merely a better doctor or engineer but in some sense a better human being."

Beyond some rather general agreement to this sort of statement, views of what the ends of liberal adult education ought to be or how its curriculum should be shaped tend to be almost as diverse as the number of people willing to write about it. I do not propose, however, to deal with the variety of possible positions in any systematic fashion, but much more simply to approach the problem empirically by describing the major existing programs and their underlying premises.

Three Major Models

The Disciplines

The most common model for liberal education for adults is either the curriculum of the undergraduate college program duplicated, or some adaptation of it. Stated in its simplest form, the underlying assumptions of this model run something like this: the

liberal arts consist of bodies of knowledge which the academic tradition has codified into a series of scholarly disciplines, the sciences, the social sciences and the humanities; these disciplines are constantly being added to as a result of scholarly effort, not only in the form of new knowledge but new insights into the relationships among the items of knowledge; the disciplines can be taught in the form of courses, each of which consists of selections from the available organization of knowledge and principles, graded as to complexity and difficulty; a liberal education consists of a judicious and fair selection from among the lower level, introductory courses transmitting these disciplines with some exploration in depth of one of these.

The most extreme example of this model is the undergraduate curriculum for adults at Rutgers' University College. Until very recently, University College was a separate college of the University, with eleven academic departments staffed with full-time faculty and a department chairman responsible to the Dean of University College. The departments represented the traditional disciplines: English, Economics, Sociology, Physics, etc., and carefully matched, structurally, the College of Liberal Arts in the University, with a few deviations. Standards for admission and matriculation into the College are set carefully, and make few if any concessions to the maturity of the students. Policies on absences, grading, and on examinations are spelled out by the administrative staff for all part-time instructors.

In most matters of form, then, Rutgers very much resembles a rather traditional day college. "It is quite authentically a college education in the evening—a Rutgers education—and through its experience it has come to reject the superficial, the novel, and the merely functional and to stand on traditional subject matter, established purposes, and conventional forms." If it were merely that, however, it would not merit being singled out; the interesting aspect of Rutgers is that it takes a deliberately traditional definition of liberal education and attempts to offer it to adult students in a context which makes allowances for their maturity. To a certain extent this is achieved by discounting the "sacred sequence hypothesis" of education. Students

are not required to begin their work at any stated place, and may indeed begin at a point of entry closest to their experience, for example, through one of the 54-credit business certificate courses. But, in a larger sense, the Rutgers plan lays claim to being "especially for adults" by maintaining a core faculty whose major concern is with the adult student body. Thus, questions of adapting courses to the special concerns of adults, of varying methods for a different type of student, do not have the quality of concerns pushed by administrators on teachers whose real interest and major activity are with adolescents; they are, instead, the real business of the faculty, and arise naturally as personal concerns.

The significant characteristic of this whole type, of which Rutgers is an extreme, is the transmission of bodies of important knowledge and principle within the recognized boundaries of the liberal arts without regard to the variations in selection, methodology, presentation, or format. The following programs, despite great differences in these variables, have in common the same assumption:

1. The modal pattern of credit offerings in evening colleges, extension centers and liberal arts colleges. Like Rutgers, these programs repeat at night the traditional A.B. courses; unlike it, they are taught by part-time instructors whose loyalties are usually firmly fixed elsewhere and seldom, consequently, make any noticeable concession to the different context in which they teach.

2. Discrete, non-credit courses, often called "short courses," sometimes, disparagingly, "cafeteria programs." These are characteristically given not only by a considerable proportion of the universities engaged in adult education, but by YMCA's, high schools, junior colleges and other institutions. To be sure, these courses are most likely to be vocational or purely recreational; the format is a magnificently flexible one, and if any group of ten people happen to thirst after knowledge about, say, "Hand Weaving Practices in the Carpathians," they are likely to be within the range of an institution which will be happy to

find someone who can teach it and will offer it in their next catalog. An increasing number of these courses, however, consist of selections from one or another of the arts and sciences, and in the form of lecture series, often reach a peak of seriousness, complexity, and brilliance that many university graduate departments might envy.

3. Many informal, lay-led discussion programs, despite their apparent total dissimilarity from our model, are nevertheless the same basic version of liberal education. The discussion packages issued by the Fund for Adult Education, for example, are excitingly, sometimes superbly, packaged versions of basic principles of anthropology, economics, political science, and so forth. The programs are successful if, through discussion of the material, the participants grasp the principles explicated by the materials.

4. Probably the widest variation in format is the rise of the residential liberal education institute. Many of the special programs for business executives take their students off to the woods for periods ranging from a weekend to several weeks to nine months. The "woods" may be the ivy-covered campus of a small college, or literally the woods, at a mountain lodge. Steelworkers, college deans, or businesswomen similarly have indulged in such retreats from the world of work and routine. That the combination of liberal studies with a total withdrawal from the work context is so popular is interesting confirmation of the thesis linking liberal education with the shift to a leisure culture.

The Skills of the Free Man

A second type of program emphasizes, with more or less rigor, intellectual skills rather than the understanding of knowledge and principles. These programs might state a series of assumptions of this order: knowledge and generalization in the fields of the liberal arts grows so rapidly and shifts so fast that the ordinary adult would find it impossible to keep up; the only permanently useful learning he can do is to acquire basic skills

of analysis, criticism, judgment appropriate to particular fields or to certain persistent life situations, or to new problems in a world of change. The selection of materials for these programs is a matter for serious thought, to be sure, and they are taken from the liberal disciplines, but the criterion is "what is the most appropriate and useful material to develop a certain skill."

The extreme model of this general type is the Basic Program of Liberal Education for Adults, developed by the University of Chicago's University College. It is an intensive four-year program meeting six hours a week. There are no formal admission requirements, no examinations are given, and no grades other than pass or fail. Upon graduation, the student is awarded a Certificate in the Liberal Arts.

The Basic Program accepts as reasonable the traditional division of human knowledge into the sciences, the social sciences and the humanities. But it asserts that, in relation to these areas of knowledge, the liberally educated person should be able to judge the beauty of a work of art, the credibility of the results of scientific research, and the desirability of social and political institutions. "Obviously he cannot be an expert in all these fields; yet it is unwise to leave the judging of these matters in the hands of those who are experts. His education, without making him an expert, trains him in judging the work of experts. For this purpose it is not sufficient for him merely to assimilate the main ideas and conclusions of the various fields through generalized surveys. This is because liberal education is a special kind of education, as distinct from the accumulation of general information as it is from training for expertness. Its central concern is the interpreting of the work of experts and the making of judgments respecting them."

Students attend each year a tutorial in each of the three curriculum areas. Outside preparation for these very small classes is light, because the tutorial concentrates on careful and detailed analysis of small parts of difficult and crucial texts. The first year humanities tutorial, for example, discusses Hume's On the

Standard of Taste, Aristotle's Poetic, and a selection of lyric poems, often through a line-by-line and paragraph-by-paragraph analysis. To make up for the breadth necessarily sacrificed in developing critical skills, the student also is required to attend a seminar, which is interdisciplinary, requires a great deal of outside reading, and is concerned with major texts in the social sciences, and with primary poetic, historical, and philosophical works. Textbooks are avoided, "on the ground that they oversimplify and distort ideas by isolation and summary, that conclusions cannot be understood apart from the arguments whereby they were reached, and that greatness of mind and spirit can be communicated only through the original work."

The Basic Program's kinship with such college programs as the one developed at St. Johns is obvious. Its relation to some of the other adult programs listed below may not be so clear, but all of them have in common a primary concern with the development of liberal skills, however different their formulation of these skills may be.

1. The Great Books and World Politics programs in their separate ways provide materials which in their judgment will create an opportunity for participants to develop skills of thinking. Of equal importance is the discussion situation; people must be confronted with the necessity of engaging in a dialectic not only with the materials, but with a group of peers, in order to practice the skills they are developing. It is interesting that both Great Books and World Politics prefer lay leaders to professional teachers for the discussion groups, a preference that has not unreasonably led to some conflict in academic circles.

2. The Basic Arts Program of Cleveland College, at Western Reserve University, is no longer operating but deserves mention here because it so clearly reveals the essential characteristic of this general type. The curriculum was based on a core conception: that the various arts require quite different kinds of decisions on the part of the practitioners, that the novelist, for example, proceeds through a series of decisions in the process of

writing a work very different from the series of decisions the scientist makes in setting up an experiment. The skills involved in judging any finished product, then, whether it is a novel, a scientific generalization, or a political policy, depends on a thorough understanding of the criteria for good decision-making in these various realms. The program was taught by highly competent faculty people through a series of seminars.

3. Because the skills of the various arts <u>are</u> different, the field has displayed some tendency to develop programs which concentrate on one area. The World Politics program has been already cited; another example is the Fine Arts Program at the University of Chicago. One of the important objectives of this program is to develop a loyal and sophisticated audience for the arts in Chicago. Classes in painting, drama, music, etc., were therefore closely geared to the available exhibits and performances, but essentially were aimed at developing skills of critical judgment in these fields.

4. An interesting experimental variant of this type is still in the drawing-board stage, though it has had one tryout at Northwestern University. It is the proposed Laboratory College for Adults, which built a curriculum not on the traditionally defined areas of the several arts, but on the basis of an analysis of the life situation of the American adult. Its objective is to teach the skills of learning from experience, and it proceeds to make the assumption that most adult experience takes place in the context of urban life, a relatively new factor in American culture, and that a number of psychological and social blocks stand between most people and the rich resources available to them in the cities they live in. The curriculum consists of controlled exposure to the resources—museums, mass media, politics, important institutions—and the construction and discussion of the kinds of generalizations one can validly draw from the experience, as well as the theoretical constructions which can help one understand it.

An issue related to this general type of liberal education appears with some frequency and deserves mention here. As part of

the humanities, the fine arts present a special problem: is training in the skills of these arts itself liberal education? Are courses in how to paint, how to write novels, and so forth liberal, or merely as avocational as courses in ballroom dancing, bridge, or fly-tying? There is a school of thought which insists that the best way to learn the analytic, cognitive skills of aesthetics is through actual practice of one of the fine arts; the thorough academics would rather leave the doing to the artists and insist that the liberal skills are those of the mind. The issue is nowhere near being resolved at this writing.

The Liberating Experience

The first two types explored are relatively clear-cut, have obvious connections with the traditional materials of the liberal disciplines, and rationales which tend to be spelled out more or less explicitly. The third type includes programs of which none of these is true but which base the claim to being liberal education on the assertion that the meaning of "liberal" is liberating. Ralph Barton Perry states the position this way:

> Education is liberal in so far as it invites and qualifies men to choose deeply and fundamentally, to choose ends as well as means, to choose remote as well as immediate ends, to choose from many rather than from few possibilities. Liberal education, so construed, makes successive generations of men aware of the widest range of possibilities by the discovery of new possibilities, and by reminding them of old possibilities forgotten. It does so in order that men may choose with the utmost amplitude of freedom—in order that their lives may be filled to the maximum extent by what they thoughtfully and wittingly choose them to be. . . . As the professional or vocational school may be liberal, so the so-called liberal arts college may be illiberal, and will be illiberal in so far as it is pervaded with a narrow sectarian bias, or employs methods of mass appeal, or reduces study to the level of drudgery and routine. . . .

Of course, if one defines liberal as liberating, the first question to be answered is what is the nature of the chains? In a sense, the first type described assumes that the major bondage is ignorance, and education liberates by communicating knowledge;

the second type that the bondage is habit, and education liberates by teaching skills of judgment. The third type tends to select from a range of significant bondages, most of them socially induced. The restricted life of the rural family, the narrow training and environment of the professional and technician, the blinders of personal psychological need or social structure are examples of some assumed bondages underlying special adult programs of this type.

The model program of this type is also the largest and most successful of all adult education enterprises, agricultural extension. The history and general program of this enormous institution is detailed in another chapter of this handbook, it is only necessary here to discuss the extent to which it may be considered liberal education. The claim is often made that it has been truly liberal in a sense in which traditional liberal arts education often has not been. One might argue, for example, from an image of the rural family as it was in the early years of the twentieth century. The family farm was dominated by an already out-moded technology and by a suspiciousness of suggested change. Like most rural cultures, ours was not immune from the general belief that what was good for father is good enough for son. The rural population was isolated from many of the main streams of the culture, and the farm home was beginning to be unable to hold the best of the young people, when everything was up to date in Kansas City.

Clearly, if the materials and objectives of instruction consist of more effective farming methods and marketing procedures, and in the home such things as ways of making it a more pleasant place to live, any claim for the liberating outcomes of extension must rest on method rather than subject. But a rather impressive case can be made on this basis.

For example, the extension service has made considerable progress over the past quarter of a century in teaching conservation practices. Aside from the tremendous long-range consequences of such changed attitudes on the future economy of the continent, the educational question is: Were American farmers

used merely as means to this social end, or were they, in the process themselves changed as persons? Those who see extension as liberating argue that it has changed people as well as land practices. The basic method of extension is demonstration carried on by controlling significant variables and comparing the end results. If a tradition-oriented rural people becomes one which instead bases action on the results of experimental inquiry, one could scarcely argue that the education producing this change has not been liberating. If people who previously were psychologically as well as spatially isolated now begin to be aware of the impact of the larger world in their lives, and become willing to accept some of the values of that world, it is surely a liberation in some sense. These are changes in values, attitudes, and sensibilities well within the normal range of educational objectives.

The changes themselves occurred, of course, during a communications revolution of some magnitude. It is not easy to sort out the changes in rural people one can ascribe to the extension movement. But, assuming that many of these can be, there is a significant value question involved in this third type of liberal education. The first two types have about them a sort of neutrality; no one disputes the desirability for example, of having an understanding of the major historical forces leading to the rise of present American civilization, or an understanding of historical method sufficient to judge an historical generalization. Agreement about liberating someone, however, implies that people agree on the particular bondage in question, and on the desirability of the specific direction of liberation. An abiding faith in sheer change may lead to liberating people from a reading of the Bible and open them to the sophisticated delights of Edgar Guest, or from anachronistic but at least consistent conceptions of parent-child relations to a bewildered and stress-producing conformity to the latest psychological fads.

Because the bulk of adult education is vocational at base, the proportion of liberal education is depressingly small unless one

accepts this view that the liberal can infuse the vocational orientation. The great variety of programs makes difficult a selection of models to exemplify the range, but the following are some important focal points:

1. The Federal Executive Program of the University of Chicago is a remarkably well thought-out attempt to systematically make a vocational program liberating. Most of the participants are at middle-management levels in the federal service and the training programs ordinarily developed for them tend to concentrate on helping them move paper around more efficiently than they do. This is not meant invidiously; most management jobs in a large bureaucracy inevitably become so. Chicago's program goes far beyond this kind of training, by confronting the students with all of the complex factors which affect the making of decisions in such an organizational context. Before they emerge with their certificate, they discuss, on a far from superficial level, organizational structure, the social psychology of work, communications and the meaning of meaning, political behavior, and the value consequences of decision-making. It would be difficult to deny that an intellectual engagement with such questions would tend to liberate participants from a narrow and routine conception of their role as bureaucrats.

2. A major issue in adult education since the forties has involved the growth of educational programs whose subject matter is group development and whose methods range from fairly ordinary instructional techniques to adaptations of some forms of group psychotherapy. In a society in which, increasingly, planning and decision-making must take place in groups, an understanding of the processes of group behavior, or the behavior of individuals in groups, becomes of considerable importance.

Programs of education in group dynamics have tended to standardize in format as residential institutes, although one finds them occasionally taking the form of regular courses as well. Are they liberal education? One could persuasively argue that they are as liberating as any number of other educational enter-

prises about which the question is never raised. They liberate from the bondage of subconsciously motivated behavior, by bringing such behavior out into the open in the course of training. Through learning the ways in which non-rational elements affect the work of a group, people are able to proceed more rationally, the argument runs.

3. All of the program examples mentioned so far have been systematic and institutionalized. Yet, in their sum they affect proportionately a tiny part of the population, when compared with the non-systematic resources of the society which we might consider to be liberating in the broadest sense. The libraries, art and natural history museums, symphonies, theaters, movies, magazines, newspapers, television are all surely adult education media of enormous size and importance. If indeed they operated effectively and consistently as liberalizing instruments, there would be little use in organizing special programs. We know a good deal about why these media do not operate this way, which is cold comfort; we know very little about what educational effects they actually do have, or how they might be made to be more effective instruments of education.

Problems and Issues

It is difficult to define systematic relationships among the major types described in the last section, and since they were developed empirically any attempt to impose a real system on them might be purely spurious. They do form a rough continuum, however, in relation to some important educational variables. Thus:

Vocational		Liberal		
Man as Instrument		Man as Human		
		I	II	III
Specific Skill Training	Total Role Training	Transfer of Major Disciplines	Development of Intellectual Skills	Liberation from Social or Self-imposed Bondages

No value judgment is intended in the placement of these various types of adult educational enterprise. If one needs to teach a man how to operate a lathe, there is no sense in enrolling him in a Great Books group, or an Institute on Human Relations. It is interesting and perhaps useful to note, however, that as one moves to the right along the continuum, the following requirements change:

1. Constantly decreasing rigidity of material and content in general. To teach a person to drive a car one needs not only a car (an oxcart or an airplane won't do) but it is useful to have the particular car he will be driving. And accountants had better be familiar with the tax laws of the state they are going to practice in. Under the liberal rubric, textbooks in the various disciplines differ, to be sure, but they cover essentially the same topics, though the instructor of Sociology 101 is permitted rather more latitude than are instructors of Introductory Accounting. If one is teaching skills of critical judgment in the social sciences, however, any number of possible texts or cases might be useful. And, as for the third group, it is presumably possible to teach any content or subject in a way that makes it liberating in its effect.

2. Constantly increasing emphasis on methodology and learning process. People can learn to tie knots from a good training film, but as one progresses along the continuum more attention must be paid to a deliberate manipulation of elements of the situation. By the time one reaches the third type, learning devices such as complex demonstration and elaborate role plays become common.

3. Increasing demands on teaching skill. Much of the teaching of specific skills is still conducted by people who have the skill communicating by example to others, but the ability to teach what is essentially the scientific method in the course of instructing people how to raise more corn per acre is a high art indeed. This is the shakiest aspect to the claim of the third type generally to status as liberal education. Its effectiveness depends so clearly and directly on the skill of the instructor that one should like proof, for example, that all the county agents employed by extension are indeed the remarkable breed of teacher that the accom-

plishment implies.

Appropriateness for Adults

Each of the three general types makes a different adaptation to the special clientele represented by the adult. The disciplinary approach assumes generally that adult liberal education is remedial, that if a person has reached mature adulthood without a knowledge of the fundamentals of history, literature, sociology and the other disciplines, he has been for economic or other reasons unable to go through the four years of college training intended to give him a grasp of these fundamentals. Or perhaps he attended a business and professional school which did not require enough liberal arts credits. In any event, he is perceived as having a clear-cut deficiency which can be remedied by giving him what he missed. It really does not matter very much how old he is, if he missed one of the formally defined steps of education, the stately progression from grammar school through college, he can hardly be considered educated.

Many of the informal programs developed specially for adults are as remedial in intention as the full-scale college baccalaureate programs. But they do select the most significant areas in the various disciplines, or cut the pieces so small that people can select ones relevant to immediate interests. The colleges and universities, however, apply the same criterion of 120 or so credit hours to the adult as to the undergraduate.

One of the most interesting experiments in liberal adult education in recent years involved an attempt to deal directly with the rigidities of this view. Is it not conceivable, the experimenters asked, that in the course of a full life, or even half-life, the alert and intelligent adult has learned many of the things the college would grant him credit for learning in the classroom? If he starts late to seek a degree, must he sit through courses whose content he already knows, or can we give him, in Diekhoff's phrase, "time off for good behavior?" Within its regular evening B.A. credit program, Brooklyn College set up an experimental program intended to discover whether a college can equate life experience with class-

room experience. They contrived an elaborate system of tests and interviews to evaluate the experience of the student, and granted him credit for whatever areas of knowledge and competence he could prove possession of.

This highly successful venture resulted not only in an established program, but in some interesting findings of general interest. One is, on the surface at least, somewhat contradictory; most of the applicants who were granted credit toward the B.A. had knowledge of a highly specialized kind, and needed remedial work in the general, introductory phases of the particular area. Thus, a person who had spent considerable time working in a bank might have a thorough grasp of such esoteric subjects as international trade and the economics of banking, but might not be aware of many of the basic principles of economics. The college found itself, consequently, insisting that all those admitted to the special program take a series of general education seminars developed specially for the group.

Ironically, the success of the Brooklyn College project has confirmed many of the rigidities of university liberal education, by its evaluation of experience not against some desirable image of the liberally educated person, but against the specific courses in the college catalog. Nevertheless, it stands as a signal effort to solve one of the realistic problems of the above-average adult seeking remedial college education.

Programs of the second type, which concentrate on the development of intellectual skills, pay considerably more attention than the first group to the question of the appropriateness of their programs for adults. Those which deliberately select materials containing statements of influential ideas (as the Great Books program does) argue that it is not indeed until people have matured and dealt directly with life and the human condition that they are able to appreciate the meaning of significant concepts. Adler, in presenting this view with great cogency and force, asserts that it is a waste of time for the young to become engaged in truly liberal studies, that they are simply not ready for it. Clearly, too,

ideas such as the Laboratory College would have to be revised considerably to make them useful for adolescents.

Such considerations lead to the notion that the colleges have reversed the reasonable curriculum order by concentrating general or liberal education in the first two years, before permitting the student to specialize in what is likely to be his vocational field. Youth, the argument runs, is preoccupied with the problems of mating, of gaining vocational competence and getting a foothold in the world and views liberal studies as an irrelevancy and is understandably impatient with the necessary speculation and spirit of inquiry. Nor has his experience yet raised for him the shattering questions for which there are no immediate or easy answers. Why not recognize this reality, and arrange the educational sequence so that vocational education comes first and liberal afterward? Some commentators suggest that the last years of college might concentrate on liberal studies, others that they be postponed until the career has already been well started, and then undertaken in some form of guided continuing education.

It is hardly necessary to mention that for the third type of program appropriateness for the adult is a meaningless question. The adult clientele is taken for granted, and the only context in which group dynamics, for example, appears in the adolescent classroom is as special classes in social psychology.

Why Liberal Education?

A systematic treatment of the philosophical tangles involved in the purposes of liberal education is included in the chapter on philosophy. Empirically, our three types seem to be interested in producing rather different human results: the Cultural Literate, the Renaissance Man, and the Problem Solver. But each assumes that to some degree, it subserves the purposes of the other two in its own.

So the advocates of the traditional disciplines assume that sufficient exposure to the total range will equip students with the important intellectual skills, and provide them with the ability to

approach rationally any problem they are likely to encounter. With somewhat less certainty, those who concentrate on developing skills assume that, equipped properly, the student will explore for himself the significant concepts of the various disciplines, and will be able as well to transfer the intellectual skills of judgment to the solution of practical problems. The liberators, alone, might suggest that the problems of democracy and a viable world order are so pressing that we had better not be found "studying navigation while the ship is going down."

The Special Problem of Science

Science presents a puzzling and sometimes embarrassing problem for curriculum-makers in liberal adult education. An introductory course in physics or chemistry, or an abbreviated version entitled "What the Citizen Should Know About Atomic Physics" is already widely recognized as of somewhat dubious value, and getting more questionable every day. So eminent an authority as Oppenheimer, gravely concerned as he is about the public understanding of science, confesses that he himself is unable to grasp new developments in some fields of science allied to his own, and sees little use in giving people science in elementary doses.

An alternative, concentrating on the methods of the so-called "hard" sciences is the subject of spirited debate. The Basic Program for example, uses as texts in the accomplishment of this end books of Galileo and Newton. The hope that a thorough reading and analysis of Galileo will enable one to understand either the giant administrative structure of the Manhattan Project, or the mathematical musings about anti-matter of the modern theorist, is surely a pious one.

A third possibility is the rational consideration of the implications of scientific and technological developments on human society. The genetic consequences of fall-out, the political implications of the missile age (and do we really want to get to the moon?), the effects of a not-so-long range possibility of the melting of the polar ice-caps as a result of growing industrialization, all of these are enormously important questions and possibly fruitful subjects

of inquiry for all adult citizens.

But are they "science"? Most scientists interested in education would probably say that they are not, that they belong properly to social science, or philosophy, or some such area. And they are surely correct. If one needs at a bare minimum an easy knowledge of the calculus before one can be scientifically literate in any sense, if science has become so complex that someone as close to being a Renaissance Man as Oppenheimer confesses he is lost, perhaps this particular problem will remain unresolved for some time.

The Institutional Setting

The institutions which organize and operate programs of liberal adult education are even more diverse than the programs themselves and by no means demonstrate a straight-line relationship to them. But before proceeding to the operating institutions, it is necessary to note the influence on this particular area of adult education of the active foundations.

Fund for Adult Education

During the period covered by the previous Handbook, foundation support for adult education had come mainly from the Carnegie Foundation, whose interest was in the general field, with some emphasis on publication and research. The recent period has been dominated by two facts: the establishment of the FAE has led other foundations to consider adult education out of their field; the FAE has concentrated on encouraging liberal adult education, to the virtual exclusion of other activities.

Because innovation in education often depends on the availability of extra-institutional risk capital a considerable proportion of the novel developments in the field during this period have been in liberal education. The Fund itself, aside from its early heavy financial support for educational television and consistent aid for such clearly-defined liberal programs as Great Books and World Politics, undertook a series of interesting and bold experiments directed at testing the possibility that liberal education could be made a mass phenomenon.

The details of these experiments may be found elsewhere in the Handbook. We need to note here that one of the major findings as a result of these efforts was that some form of institutionalization appeared to be necessary to the maintenance of liberal programs in a community. The format of the programs, mentioned briefly previously, is very interesting. It incorporated two significant features: provision of discussion materials which were important and vital slices from the existing disciplines, carefully and often excitingly presented; and a rejection of the expert subject matter specialist as leader, in favor of developing trained lay leaders. The latter choice was based on the economic unfeasibility of developing mass programs each part of which would have to bear the expense of professional teachers. The earlier attempt to base the programs on a specially created community agency was succeeded by a decision to put them under the control of local or regional colleges and universities.

Universities and Colleges

This decision indicates the central importance of these institutions to adult liberal education. Yet their structure and value system create considerable difficulties and make it easy to understand why the purists in adult liberal education prefer to try building a separate organization.

The institutions of higher education have:

1. Virtually a monopoly on the easily accessible highly trained people in the liberal arts.
2. A considerable prestige, at least among those who value learning and are therefore possible participants in liberal programs.
3. Resources covering the entire range of the liberal arts, and all the types of curricula we cited as significant. They program the bulk of the first type, a considerable proportion of the second, agricultural extension operates from state universities, and with one signal exception, the programs of group development and human relations are under university auspices.

The problems involved in utilizing these enormous resources are many:

1. Adult education is a marginal activity in an institution which perceives its primary role as the preparation of the young for life and the advancement of knowledge through research.
2. The faculty image of the liberal arts tends to be static and fixed. As specialization in the academic world grows at the present rate, it will become more so.
3. The level of teaching ability is exceedingly uneven, and the modal teaching style is one that is only irregularly appropriate to some of the aims of adult liberal education.
4. The adult education divisions of the universities are commonly constrained to conform to one or another of two major institutional imperatives: service and profit. In the one case, the service response to any stated need not only places the total responsibility for educational policy in the hands of those who know least about it, but in practice restricts programs to vocational and recreational offerings; in the other case, the profit motive often discourages any risky experimentation with liberal programs.

The difficulties, however, cannot successfully outweigh what appears to be a major fact of life for liberal adult education, that, if it grows and improves in any permanent sense, the institutions of higher learning must be a major host for it. All the evidence of experience and experimentation support such a belief.

One agency established and supported by the FAE is committed to the task of helping the colleges and universities become more effective instruments for the liberal education of adults, the Center for the Study of Liberal Education for Adults. The Center, established in 1951, is, uniquely, supported by the FAE but independent of it, closely related to the major associations in the field of university adult education, but not officially responsible to them. It is not committed to any one view of liberal education for adults, and sees its major task as the encouragement of experimentation and innovation.

The Center works in many ways, among the most important of which are:

1. Acceleration of trends already present in the field by small grants in aid, setting up special channels of communication, etc.

2. Construction and experimentation with new models of liberal programs, by helping to finance new ideas, organizing resources to help develop ideas into working models, etc.

3. Idea diffusion, through an extensive Clearinghouse operation, a publications program, and highly mobile staff.

4. Help to the field in tackling major problems by pooling resources in special conferences, conducting and helping others to conduct research, etc.

The Public Schools

Of the major agencies in adult education, the public schools are perhaps the most committed to a pure service orientation. The institution generally has for decades dedicated itself to meeting the most strongly-felt needs of all American youth, and concentrated, therefore, on the skills of social and economic adjustment, Its most difficult and largely unsolved problem has been the development of a viable general education program, and this difficulty has been demonstrated in its adult programs as well.

Lacking the philosophical commitment of the colleges to liberal education, the high school's service orientation has resulted in a drift toward a curriculum which, when liberal at all has trivialized the disciplines. In no other institution does one hear so strongly the plea to "start from where they are," with so little evidence of attempts to take "them" anywhere.

There are a few high school adult programs that have developed interesting and significant projects in world affairs, in community problems and in the arts, mainly in upper-middle class suburban areas. And, in recent years, many of the leaders in high school adult education have become concerned with the desirability of doing more in liberal education. This concern may, perhaps, be the beginning of a trend.

Agricultural Extension

This most extensive of all adult education agencies has already been discussed as a major example of those programs which

perform a liberating educational function without an anchorage in the liberal disciplines. Rapid social change in the agricultural economy may, however, lead to some significant shifts in the Service and its program.

The dramatic decline in rural population has within the recent period led to a reassessment of the goals of the agency not only in relation to their clientele but to program aims. In the recent "Statement of Scope and Responsibility", for example, one finds considerable prominence given to public affairs:

> Extension has an important obligation in this area and a responsibility to help farm people understand issues affecting them . . . its function is to equip better the people it serves, through educational processes, to analyze issues involved on the basis of all available facts.

In an agency as well organized as extension, such a policy statement might well result in a definite program trend of considerable importance.

Trends and the Future

The future of liberal adult education is difficult to assess, in large measure because of the ambiguity about its aims which this article has anatomized. The term is not so much vague as it is ambiguous; that is, it is given different meanings by different people, who often enough see quite clearly what their particular interpretation involves in terms of program directives. Ambiguity presents different problems than vagueness does; it poses a need to recognize that people march to different drums and that perhaps all we can do on a philosophical level is to make certain that each of the interpretations is as clear as we can make it.

It is unlikely that this diversity will, in the future, melt into a common purpose, but the tolerance for ambiguity in the profession seems also to be rising. A more important and less easily remedied problem is the influence of the enrollment economy so characteristic of adult education generally. Whatever the particular goals of liberal education, they are less immediately practical than other

forms of study and more difficult to achieve. The rhetoric often sounds remote; if we reject the Dale Carnegie appeal as false and misleading, then how can we convince a pragmatic population of the necessity of having thinking, well-informed citizens in a healthy democracy. Yet, so long as liberal programs must be self-supporting, a workable rhetoric must be found; and liberal education is often the most expensive.

Future growth of liberal adult education as a real possibility depends to some extent on the development of a conviction among those responsible for educational policy that it is important enough to subsidize, in the terms that medical training, for example, is now conceived. It is a truly astonishing feature of present educational policy that public funds may be used to subsidize vocational training of all sorts which enables individuals to benefit personally by increasing their incomes, but not for education devoted to raising either the cultural level of the society or the available and dangerously low supply of thoughtful citizens trained to make independent judgments on important public matters. Municipal golf courses and university tennis courts might well be supplemented by equal funds devoted to the support of other forms of leisure-time activities.

The crystal ball is not so clouded, however, that some likely directions cannot be described. Some present activities which might well influence the future are discussed below.

FAE and Public Responsibility

The Fund, as the major source of experimental risk capital may have a considerable effect on future trends. The effect of its recent decision to commit a considerable proportion of its resources to the development of programs aimed directly at education for public responsibility is difficult to assess as yet. There is no question that it will have an effect, but the effort itself has not yet developed a discernible form. Indications are that it will involve programs of all three types discussed earlier in this chapter, with an empirical dependence on the field to come up with a variety of curricula aimed at a wide range of audiences.

The Fund has always been interested in the question of how liberal education of individuals can be made to have direct relevance for the application of intelligence to the social order, and to the extent that their new emphasis concentrates on the public responsibility theme, and attempts to reach future power elites, it is the most daring of their attempts.

Special Adult Degrees

There is presently a scatter of interest in developing two-year and four-year liberal degree programs especially constructed for adults and restricted to the relatively mature and intellectually able. The Brooklyn project, cited earlier, encouraged the general interest, and at the moment new curricula of this type are being considered at the University of Oklahoma, University of Pittsburgh, Syracuse University and New York University. All of these programs represent an attempted departure from the purely remedial emphasis of the day undergraduate degree program duplicated at night, and their tendency is to move toward the intellectual skill development of the second type.

The movement, if it becomes one, represents an ingenious attempt to deal with the problem of financial support. Degree programs, by and large, can support themselves, because a degree is a social and economic symbol of considerable power. The solution of retaining the degree, but changing the substance into true adult liberal education has a beautiful simplicity to it. Its major difficulty as a general solution lies in the possibility that the inertial force of tradition will succeed in slowly changing any new curriculum pattern back into its old forms. Future developments in this new attempt are thus worth watching not only for their effects on the shape of liberal adult education generally but for what may be learned about educational change.

Evaluation

A current effort to develop criteria and instruments for evaluating liberal adult education may, if successful, have some long-

range effects of some magnitude. In 1958 representatives of about 18 separate programs of special adult education met at the invitation of the Center for the Study of Liberal Education for Adults to identify learning objectives common to all or most of them. They succeeded surprisingly well in agreeing on nine important objectives, generally stated, and agreed to continue working, with the aim of specifying them in terms that made measurement of their achievement feasible.

At this time some tentative instruments have already been developed to assess achievement in the area of "critical judgment," one of the most important of those specified. If the project continues the field will eventually have available highly specific statements of its most important learning goals, as guides to curriculum development and instructional patterns, and a series of instruments for evaluating the effectiveness of learning experiences in relation to those goals.

Research

The field as a whole, and liberal education most strikingly, seems ready to take a broad forward leap into more effective research activities relating to its pressing problems. The year of publication of this Handbook also saw the release of a perceptive and thoughtful review by Brunner of research in adult education, and a special issue of the Review of Educational Research devoted to adult education. The first large-scale study of liberal education in the universities that went beyond a status survey was also completed by CSLEA.

A number of serious research studies are already underway. As the result of Fund grants, special research projects into problems of liberal education have begun at California, Syracuse and Western Reserve. CSLEA has begun to systematize its research efforts, and is ready to begin studies of motivation, teaching style, adult learning and other focal problems of adult liberal education.

Research cannot itself substitute for philosophical commit-

ment and administrative courage and energy, but well-designed studies of recurrent problems can go a long way towards helping the field overcome many of its crucial difficulties.

The Technological Thrust

It is a strange time to be taking liberal education seriously. A society growing desperately complex has already turned the traditional liberal arts college at least partly into a vocational training school. The demands of fighting a cold war have been translated for the public-supported schools into a prescription for more and better-trained technicians. Educators have been far from whole-hearted in their attempts to counter the general failure of nerve in the larger culture.

Adult education, precisely because it is institutionally on the periphery, has the opportunity to insist on the importance of educational goals beyond those of producing highly trained technicians and socially agreeable personalities. Whether the general trends discussed here will create in the future a significant increase in both the quantity and the excellence of liberal adult education is difficult to predict. In part, at least, such a future depends on the willingness of the adult educator to counteract the cultural failure of nerve with, for his own part, the nerve to fail, to risk experimentation.

(*Continued from inside front cover*)

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